

Senator Smoot's Address in Mormonism in Boston Saturday Night

(Special Correspondence.)
WASHINGTON, D. C., June 6.—Senator Smoot in response to an invitation from the Thursday Evening club, of Boston, made an address before that organization on Saturday evening last, in the subject of Mormonism. The speech was a careful presentation of a side of the question entirely unfamiliar to the members and guests of the club and those who have returned from Boston who heard the address assert that it was well received and that such favorable comment has followed its delivery.

The senator said:
 I truly appreciate the invitation which has been extended to me to be present tonight and address the Thursday Evening club upon the very important, yet greatly misunderstood, subject of Mormonism. Within the last few years I have received many requests to address religious, scientific, business, and other associations upon this topic; but on account of the great pressure of official duties it has been impossible for me to accept any of them. I deem it a great privilege to be able to appear before this splendid body of American citizens this evening upon the pressing invitation of Hon. Henry H. Henshaw, gentleman whom I have learned to know and respect.

Mormonism from its inception has been misrepresented. Its adherents have been vilified, its promulgators have been mobbed; yet in spite of this position it has advanced and prospered. It is not my purpose, however, to set forth what has been said in denigration against the Mormon people, but here tonight to make a plain statement of some of the fundamental principles of the Church of Jesus Christ of Latter-day Saints, and to tell you what these principles will do for you, if accepted by mankind, do for the world. It would take a long time to explain all the religious doctrines and beliefs of the Mormon people, and I shall, therefore, have to content myself with this evening in touching on a few them.

MARKED INFLUENCE.
 Of all the new religions of the nineteenth century, not one has caused so much comment as that called Mormonism. Its influence and development are so marked and the work of Joseph Smith, its founder, is so interesting, that it has become a subject of the hour. At an historical writer of the time, Eliza Follen, a few weeks after Joseph Smith's martyrdom, wrote: "It is by no means impossible that some future text book for the use of nations yet unborn, will contain a section something like this: 'The Mormon religion, which in the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen.' And it is by no means impossible that the most interesting inquiry may thus be written: 'Joseph Smith, the Mormon prophet, the reply, as to his life, may come to most men as a revelation, may be an obvious commonplace to their descendants. History deals in such things. The man who establishes religion in this age of free debate, to was and is today accepted by hundreds of thousands as direct evidence from the Most High—such a rare man being not to be disposed of by setting his memory with unwearying hands. The man who, in the nineteenth century, he may have been, but these hard men furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted, and still exerts, throw him into relief before us, not as a rogue to be minimized, but as a phenomenon to be explained."

MANY CHURCHES OF TODAY.
 For two thousand years Christianity has been in vogue among the occidental nations of the world. For two thousand years men have been trying to work out their destiny according to a best light within them. Out of 1,500,000,000 inhabitants of the earth, more than one-third even claim to be Christians, and of that number a considerable portion do not profess to believe in the divine mission of Jesus Christ, while others deny the Trinity, stand of one Christian church pattern after the other, organized and governed by its gifts and blessings, and authority, organization and teachings, there are today, hundreds of churches extant throughout the world, claiming to be the Church of Jesus Christ. No wonder there is confusion, a wonder thinking men become discouraged and even disgusted. Still, the world is looking for faith in reality. Faith is a splendid thing, but without works it is dead, and one who does not work it, that is, who does not believe that Jesus and Jesus is the Christ, is secure in his adherence to the Church of Christ. I am not here to criticize the religions of today, for I believe that they have been a potent factor in the intellectual development of the race, in serving the name of Jesus Christ, and in keeping sacred the name of God.

ORGANIZATION OF CHURCH.
 It was this condition of religious unit and skepticism that caused Joseph Smith to seek knowledge from divine sources, and which finally resulted in the organization of the Mormon Church. The most complete account of the origin of Mormonism is that given by Joseph Smith himself for Mr. W. W. Phelps, who was in 1842 prophet of the Church, and Democrat. I cite from his narrative:

I was born in the town of Sharon, Windsor county, Vermont, on the 23rd of December, 1805. When two years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we moved to a town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for future state, and upon inquiring the way of salvation, I found that there was a great clash of religious sentiment; if I went to one society, they asked me to one plan, and another another each one pointing to his own creed as the summum bonum of perfection. Considering that all could be right and that God could not be the author of so much confusion, I felt inclined to investigate the subject fully, believing if God really had sent any man to be savior to his kind, and if he taught one society worship one way and to administer one set of ordinances, he would not in another place teach that were diametrically opposite.

Believing in the word of God, I had confidence in the declaration of James 1:5, of you lack wisdom, let him ask of God, that giveth to all men liberally, and without rebuke, it shall be given him. (James 1:5.) I read to a secret place in a grove, and I called upon the Lord. While venting engaged in supplication, my mind was taken away from the objects which surrounded me, and I was transported in a heavenly vision and saw a glorious personage, who exactly resembled such other in features and manner, surrounded with a brilliant light, which eclipsed the sun at noon. They told me that all the denominations were believing in correct doctrines, and that none of us were acknowledged of God as his

THOUGHTS CULLED FROM SENATOR SMOOT'S ADDRESS.

The Mormon people are more concerned about their character than they are about their reputation.

In fifty years the wilderness had been reduced, and Utah was one of the foremost states of the Union, economically and intellectually.

Those pioneers of '47 had faith in the soil.

The pioneers of Utah were a community of fixed purpose. They gave their allegiance first and always to the Government of the United States.

Mormons are taught that the land is sacred and that by tilling it they are helping to redeem God's earth.

Every Mormon is taught to work and regard idleness as a sin.

Every Mormon is encouraged to have absolute faith in God. Mormonism is not a Sunday religion but it makes every day a Sabbath day.

Ethically speaking, Mormonism says that every child is divine.

Mormonism teaches that all the intelligence we gain in this life will rise with us in the hereafter.

The writings and sayings of Joseph Smith were in no sense narrow.

Mormonism holds that the race is to be saved.

church and kingdom; and I was expressly commanded to go not after them, at the same time, receiving a promise that the future of the gospel would be made known to me.

JOSEPH SMITH'S PRAYER.
 "On the evening of the 21st of September, 1823, while I was praying to God and endeavoring to exercise faith in the promises of Scripture, on a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room. Indeed, the first sight was as if the house was filled with consuming fire; the appearance producing a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which had been made with ancient Israel was about to be fulfilled; that the preparatory work for the coming of the Messiah was speedily to commence; that the time was at hand when the revelation in all its fulness would be preached in power to all nations, that a people might be prepared for the Millennium. I was informed that I was to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation."

PRIESTHOOD CONFERRED.
 Joseph Smith further testified that in the year 1829, through the ministrations of immortal personages, there was conferred upon himself and Oliver Cowdery, the Aaronic and Melchizedek priesthoods, the latter being the moving, directing, controlling, governing or presiding agency, right and authority which is vested in the Godhead and delegated to man for the purpose of his instruction and guidance, and which the great high priest, Melchizedek, so honored and magnified in his day that it was called after his name in honor to him, and which is still a frequent repetition of the name of the Supreme Being.

It took years of careful preparation for Joseph Smith to receive from God the full light of the gospel. On the 6th day of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca county, New York.

ARTICLES OF FAITH.
 The principles of belief of the Mormon Church are summarized in the Articles of Faith, written by Joseph Smith as follows:

1. We believe in God, the Eternal Father, and in Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.
4. We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Jews; that Zion will be built upon this (i. e. American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things and hope to be able to endure all things." If there is any virtue, joy, or of good report or praiseworthy, we seek after these things.

In presenting this subject, I will discuss Mormonism from three viewpoints: Mormonism as a Religion; Mormonism as an Ethical Force; and Mormonism as a Social Power.

AS A RELIGION.
 Mormonism as a religion. Joseph Smith was assured that Jesus Christ still lives as a developed man, all merciful and the controller of the destinies of man. This is the fundamental principle of Mormonism. It holds that God and Jesus Christ both live as distinct personages, and that man in his power and divine light is destined to evolve into a greater soul, with intelligence and power supreme, and that the immortality of the soul is a fact, a fact to the extent that every man re-

tains his identity and that he ever remains a personage.

If Jesus Christ lives, as the world declares, and if we are the children of God, divinely created for a purpose, the Latter-day Saints hold it to be a logical conclusion, that man is closely related to God, that he can see the fulness of his heart for light; and that he can know for himself the absolute truths of God's holy law.

SALVATION FOR ALL.
 Mormonism holds that the race is to be saved. No one is to be damned. Light is coming into the world in many ways and through many channels, for light and knowledge is denied to no one. All the avenues of science, that science which is for the betterment of man, is divine. Philosophy will train man to reason and religion will give man power to save.

If we are to have absolute truth in religion, how is that absolute truth to be obtained? I take it that Christianity, if it teaches anything, teaches absolutely that God is the creator of all things, and that he holds men accountable for their acts in relation to him, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are made, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society."

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the laws in equity and justice, should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign."

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that any man has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish

guilt, but never suppress the freedom of the soul."

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; that sedition and rebellion are unbecomingly evil, or thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience."

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace in all respects, should be punished according to their criminality, and their tendency to do evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment."

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"Whatever is valuable in the laws and usages of nations, or in their antiquities, whatever in the structure of diversified languages, or in practical mechanism, whatever in the fabric of governments, or in domestic society, or in morals, or in Pagan or Christian ethics, or whatever in physical laws, or in laws regulating the communicating of spirits, through cunning arts, or angels good or bad, can be gleaned that is valuable, we venture to say unhesitatingly will be copiously poured into the lap of the institution."

"Graduates of college, and students of law, medicine, and theology, may here receive weekly lectures gratis. No person will be denied the benefits of the university for want of pecuniary means."

GOVERNMENT.
 The Mormon theory of government is thus summed up in the Doctrine and Covenants, one of the accepted doctrinal works of the Church:

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society."

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"All that philosophers can teach, the craft of lawyer and of leech, I have mastered, and waded through philosophy's dreary deserts, too, and yet, poor fool for all my care, I am no wiser than before."

Then you call to mind how Faust becomes fatally discouraged finally sells his soul to Satan on condition that he have new life and a chance to work out his problems over again. Faust becomes a young man; he falls in love with Marguerite; he sins. Marguerite, at the end of part one, dies. Faust, still under the power of Mephistopheles, wanders about the earth and finally, after having seen the ages of the past and dreamed over the poems of Homer and Virgil, wanders back to his old study, but Mephistopheles is still behind him holding him absolutely in control, but Faust is awakened to a sense of his own power after he sees the old servant, Wagner, and, turning to Mephistopheles, he says:

"Remember that from now on I am to redeem my soul from your power and control."

Mephistopheles asks him how he shall do it, and Faust replies:

"There are two souls contending within me, one is trying to become master of the other, and I set out to have my redeeming soul become the master."

THOUGHT OF MORMONISM.
 Here is the problem: here is the thought of Mormonism, ethically.

There are two powers contending for the soul of man, and man stands free to choose between them. After choosing right, the redemption of his own soul comes from his own hard toil, for as Faust points out, his soul cannot be redeemed only through work with a faith sublime in the higher law of God. Ethically speaking, then, Mormonism says that every child is divine; endowed with divine powers to become the master of himself and the intelligent interpreter of God's laws. He becomes his own redeemer; he works out his own salvation, but this is according to law—the religious law, and obedience to that law and what the freedom of his own soul gives him liberty, for obedience to law is liberty.

NOT A SUNDAY RELIGION.
 And this takes us into Mormonism socially. What can Mormonism do to make the world better socially? When a man becomes a Mormon he is given the right to live in a community of good living, and when a man holds the priesthood of God he becomes a worker for God in the sense that he is exercising his highest manhood in every labor, vocation and avocation in which he is engaged. In other words, Mormonism is not a Sunday religion, but it makes every day a Sabbath day and everything that is to be done by man is sacredly done by virtue of the priesthood held of the social conditions in New York, Boston, Liverpool, Berlin, or Paris, it would be as good as nothing, for the priest of God is to be merely a preacher, then the word of God, for no one learns the word of God by hearing it or listening, but through a personal measure with his knowledge—a learning to do well each piece of work that is his daily duty; but it would also touch them in the material affairs of life.

IDLENESS A SIN.
 Every Mormon is taught to work and to regard idleness as a sin. He is encouraged to love and not to hate. He is admonished to live a quiet, virtuous life as an absolute prerequisite to the enjoyment of the blessings of his religion; in fact, no organization sets a higher value on virtue and character than does the Mormon Church, nor visits surer retribution upon vice and immorality. Every Mormon is encouraged to have absolute faith in God, and is made to know that his soul is as sacred in the sight of God as any other human soul that was ever on the earth. Mormons are taught that the land is sacred and that by tilling it they are helping to redeem God's earth because they are becoming producers as well as consumers, but all their producing and all their consuming are only secondary to a knowledge of what is right and living up to what is right.

In Utah today, and I suppose I am safe in saying that two-thirds of the people are Mormons, there are some of the best schools, some of the best literary associations in the world. In every ward, and every Mormon is a member of some ward, there is not only a Sabbath school, but there are Mutual Improvement Associations and Primary Associations, which are for the express purpose of giving the young and the youth a scholastic, as well as a religious training. Every Monday eve-

ning throughout the State of Utah, the men meet in assembly in their respective wards for the purpose of study, now, you will find in the library not only the Bible, the Book of Mormon, the Doctrine and Covenants, and other works on religion, but you will find the Life of Christ by Frederick Strauss and Ernest Renan.

Lectures of Jesus Christ by Dr. Prendergast of the University of Berlin, James's Varieties of Religious Experience, Taylor's Classical Heritage of the Middle Ages; Darwin's Origin of Species and Descent of Man, and all other great works on religion and science, including Dr. Arnold's History of Dogma. I think you will readily see that Mormonism fears nothing. It aims at the truth and though Mormons may differ and understand differently certain principles enunciated by Darwin, Spencer, Huxley, or Voltaire or Gibbons, yet they hold those men to be great intellects, and they have no fear whatever of reading their books.

HISTORICAL.
 And now something in brief about the history of the Mormon people. I call to your mind the fact that after the assassination of Joseph Smith in Carthage, Illinois, the Mormons were driven from their homes in Nauvoo, and were about to begin their march to the great West. Time will not permit me to quote his whole lecture, all of which, however, is very interesting. Col. Kane said in part:

"A few years ago, ascending the upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the rapids. My road lay through the last-bred tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for robbers, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the lower Fall, to hire a carriage, and to continue my journey. As I was about to start, I saw fragments of a dirty wall with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eyes wandered to see everywhere sordid, vagabond and idle settlers; and a country marred without being improved by their careless hands."

"I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings, set in green gardens ranging up around a stately domed hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it in the background, there rolled off a fair country, chequered by the careful lines of fruit husbandry. The unmistakable marks of industry, enterprise, and educated

At Home To The Ladies

You are cordially bidden to attend the reception tendered the ladies of Salt Lake, who are interested in the Movement for Pure Food, and who desire to know How the most popular bread in the Inter-mountain West is baked.

The Reception will be held Monday and Tuesday next, at the hours of three to five, afternoon. Enter Royal Cafe.

A complete demonstration of each process in the baking of the pure, rich loaf of Table Queen, will be given. Flowers, souvenirs and an especial welcome to you and your friends.

Royal Baking Co.
 Geo. Mueller, Proprietor.

Reception Dates: Monday and Tuesday 3 to 5 p. m. All Ladies welcome. Flowers and souvenirs.

INTELLIGENCE.
 Mormonism teaches that "The glory of God is intelligence," and that "No man can be saved in ignorance," and that all the intelligence we gain in this life will rise with us in the hereafter. In other words, the power and light of our immortality will depend upon our knowledge of life and all those things which pertain to life. The Mormon people believe that the body and soul are both divine, and in time will be purified by intelligence. The Mormon Church for this reason has always fostered education and favored the very best school systems that can be found in the world. And I might add here that the Mormons established the first high school west of the Mississippi, and with the exception perhaps of Texas, Utah had the first university west of the Mississippi. I quote from the circular issued in 1850 by President Brigham Young and his counselors:

"Patrons of Learning.—The citizens of the State of Deseret, having established a university at Great Salt Lake City, the chancellor and board of regents appointed to superintend the same, do hereby issue the following circular to you. Hear us and then judge. We do

not ask your aid, unless we can give you good reasons why you should patronize our object.

"We should despair of any assistance whatever, if we were not assured that our young institution has greater claims than any other. We know that you are constantly assailed with the pretended claims of false things appearing to your sympathies, your prejudices, your hopes and your fears. It is only wise men that can discriminate the true from the false. To them we appeal whether they are few or many. Here is an institution which is like the founding babe of the Hebrews. It is the child of Providence, and destined to live and flourish. However obscure its parentage in the valley of the wild and lofty mountains; however many the perils it has to encounter, it will live and shine in nature's simplest, brightest light, and teach all nations all useful arts and science."

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